THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Hear O heavens and give ear O earth: For the Lord hath spoken.—ISAIAH i, 2.

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GREAT THOUGHTS ON COMMON THINGS:

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THE way to wealth is as plain as the way to market. It depends chiefly on two words—industry and frugality; that is, waste neither time nor money, but make the best use of both. Without industry and frugality, nothing will do, and with them, everything.—*Benjamin Franklin.*

Children need checks, directions, and good influences. A well-governed child is in the grand majority of cases sure to grow into a respectable man or woman; but the noblest natures may be blighted unless the weeds of untrained propensity are kept down.—*Boston Post.*

You are made to be kind, boys, generous, magnanimous. If there is a boy in school who has a club foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part of the game which does not require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him get his lessons. If there is a bright one, be not envious of him; for if one boy is proud of his talents, and another is envious of them, there are two great wrongs and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fist.—*Horace Mann.*

We mistake strong feeling to be strong character. A man who bears all before him—before whose power domestics tremble and whose bursts of fury make the children of the house quake—because he has his will obeyed, and his own way in all things, we call him a strong man. The truth is, that he is a weak man; it is his passions that are strong; he, mastered by them, is weak. You must measure the strength of a man by the power of the feelings he subdues, not by the power of those which subdue him.—*F. W. Robertson, D.D.*

People seldom improve when they have no other model but themselves to copy after.—*Oliver Goldsmith.*

The earnest men are so few in the world that their very earnestness becomes at once the badge of their nobility; and as men in a crowd instinctively make room for one who seems eager to force his way through it, so

mankind everywhere open their ranks to one who rushes zealously towards some object lying beyond them.—*Timothy Dwight, D.D.*

It will not do to be perpetually calculating risks and adjusting nice chances; it did all very well before the flood, when a man could consult his friends upon an intended undertaking for a hundred and fifty years, and live to see its success for six or seven centuries afterward; but at present a man waits and doubts, and consults his brothers, and uncles, and his particular friends, till one day he finds that he is sixty-five years of age, and that he has lost so much time in consulting first cousins and particular friends, that he has no more time to follow their advice. The fact is, that in doing anything in the world worth doing, we must not stand shivering on on the bank, thinking of the cold and danger, but jump in and scramble through as well as we can.—*Sidney Smith.*

It is worth a thousand pounds a year to have the habit of looking on the bright side of things.—*Dr. Samuel Johnson.*

Education is the knowledge of how to use the whole of one's self. Men are often like knives with many blades; they know how to open one, and only one; all the rest are buried in the handle, and they are no better than they would have been if they had been made with but one blade. Many men use but one or two faculties out of the score with which they are endowed. A man is educated who knows how to make a tool of every faculty—how to open it, how to keep it sharp, and how to apply it to all practical purposes.—*Henry Ward Beecher.*

Value the ends of life more than its means; watch ever for the soul of good in things evil, and the soul of truth in things false, and beside the richer influences that will flow out from your life on all to whom you minister, you will do something to help the solution of that unsolved problem of the human mind and heart, the reconciliation of hearty tolerance with strong positive belief. —*Phillips Brooks.*

Young men, you are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your star self-reliance, faith, honesty and industry. Inscribe on your banner, "Luck is a fool, pluck is a hero." Don't take too much advice—keep at your helm and steer your own ship, and remember that the great art of commanding is to take a fair share of the work. Don't practice too much humanity. Think well of yourself. Strike out. Assume your own position. Put potatoes in your cart over a rough road, and small ones go to the bottom. Rise above the envious and jealous. Fire above the mark you intend to hit. Energy, invincible determination, with a right motive, are the levers that move the world. Don't drink. Don't chew. Don't smoke. Don't swear. Don't deceive. Don't read novels. Don't marry until you can support a wife. Be in earnest. Be self-reliant. Be civil. Read the papers. Advertise your business. Make money and do good with it. Love your God and fellow-men. Love truth and virtue. Love your country and obey its laws. If this advice be implicitly followed by the young men of the country, the millennium is near at hand.—*Noah Porter, D.D.*

It is all very well to tell me that a young man has distinguished himself by a brilliant first speech. He may go on, or he may be satisfied with his first triumph; but show me a young man who has *not* succeeded at first, and nevertheless has gone on, and I will back that young man to do better than most of those who have succeeded at the first trial.—*Charles James Fox.*

You are now at that period of life, in which you must make a turn to the right or the left. You must now give proof of principle, determination, and strength of mind; or you must sink into idleness, and acquire the habits and character of a desultory, ineffective young man; and if once you fall to that point, you will find it no easy matter to rise again. I am sure that a young man may be very much what he pleases. In my own case it was so. Much of my happiness, and all my prosperity in life, have resulted

from the change I made at your age. If you seriously resolve to be energetic and industrious, depend upon it that you will for your whole life have reason to rejoice that you were wise enough to form and to act upon that determination. * * * The longer I live the more I am certain that the great difference between men, between the feeble and the powerful, the great and the insignificant, is energy — *invincible determination*—a purpose once fixed, and then death or victory! That quality will do anything that can be done in this world; and no talents, no circumstances, no opportunities will make a two-legged creature a Man without it.—*Sir Fowell Buxton (writing to his son).*

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots.—*W. M. Paxton, D.D.*

The battle of life is, in most cases, fought uphill; and to win it without a struggle were perhaps to win it without honor. If there were no difficulties there would be no success; if there were nothing to struggle for, there would be nothing to be achieved. Difficulties may intimidate the weak, but they act only as a wholesome stimulus to men of resolution and valor. All experience of life, indeed, serves to prove that the impediments thrown in the way of human advancement may, for the most part, be overcome by steady, good conduct, honest zeal, activity, perseverance, and above all, by a determined resolution to surmount difficulties and stand up manfully against misfortunes.—*Samuel Smiles.*

Look most to your spending. No matter what comes in, if more goes out you will be poor always. The art does not consist in making money, but in keeping. Little expenses, like mice in a barn, when they are many, make great waste. Hair by hair the head gets bald; straw by straw the thatch gets off the cottage; drop by drop the rain comes into the chamber. A barrel is soon empty if the tap leaks but a drop a minute. When you mean to save begin with your mouth; there are many thieves down the red lane. The ale jug is a great waste. In all things keep within compass. In clothes choose suitable and lasting stuff, and no tawdry fineries. To be warm is the main thing. Never stretch your legs further than the blanket will reach, or you will soon be cold. A fool may make money, but it needs a wise man to spend it. Remember, it is easier to build two chimneys than to keep one going. If you give all to back and board there is nothing left to the savings bank. Fare hard and work while you are young, and you will have a chance to rest when you are old.—*The Berwick (Pa) Gazette.*

Thinking is an occupation that a great many men dislike. They are frivolous. We cannot get them to think about anything. Many minds never get on the wing at all. Not a few men work so hard with their hands, and suffer such fatigue from bodily labor, that they are scarcely able to think much; while there are others who dissipate their time and consume their lives in idleness, till they are utterly disqualified for any vigorous thought. Do have a definite and distinct object, or else your vital energies will be wasted, and your most industrious days will be recklessly squandered.—*C. H. Spurgeon.*

LIFE WHAT WE MAKE IT.

WHILE the young are eagerly surmising what life is to bring to them, and the old are quietly pondering what it has brought to them, few realize to how large an extent life is just what they themselves make it. It is a book, the pages of which are turned one by one, not merely to be read, but to show us ever new and shifting scenes, and also to reflect our own image. The external world may be supposed to present similar views to every one. Certainly we cannot change, by looking, its mountains

into valleys, or its cities into plains. Yet perhaps no two people, looking at the same scene, see it exactly alike. One, gazing upon a landscape, sees exquisite grace and beauty in the diversity of hill and dale, lake or stream, lit up, it may be, by sunset glories. Another sees in it the promise of rich harvest and plentiful returns. Another regards it solely with a view to the facilities it offers for a new railroad; while yet another, with dull or pre-occupied mind, gazes without consciously seeing anything at all. The scene is to each one what he makes it, the reflection of his own mind. The cheerful and melancholy man look upon the very same objects; to one, they assume a bright and roseate hue, full of joy in the present and hope for the future; while to the other, they suggest only weariness and disappointment.

Still more emphatically is this the case in the social world. The opinion men hold of society is largely a reflection of their own characters, and their influence goes far toward making society actually conform to those opinions. The selfish and grasping man is always imagining those with whom he deals to be selfish. He excuses his own meanness on the ground that he must guard against the meanness of others, and his excuse has just this foundation, that his own character naturally diffuses itself among those with whom he deals. Every disposition exerts a magnetic attraction for its like, and the unjust man will meet with injustice, the rude with rudeness, the cold with coldness, and the proud and jealous with pride and jealousy. On the other hand, the just and true, the generous and kind, the gentle and loving draw to themselves the same qualities of others, and thus to them also is social life what they make it. No one can enter into the presence of a pure and good man without having the better parts of his nature aroused, and his desire for improvement quickened. The opinions expressed of society, as a whole, are a tolerably fair criterion of the character of the one who holds them. It is the man of unflinching integrity who has the most faith in the general honesty of the community—a faith not shaken by the occasional experience he meets of the reverse. It is the unscrupulous and slippery man who suspects roguery in every quarter and ridicules the very idea of disinterestedness. He who complains that the world is hollow and heartless unconsciously confesses his own lack of sympathy, while he who believes that people, as a whole, are kindly and humane, is certain to have the milk of human kindness in his own nature.

The conditions and surroundings of life are also largely what we make them. This is the case, first of all, through our direct influence. Prosperity and adversity are often the simple effects of conduct. Industry, thrift, skill, discretion, principle underlie the one; idleness, extravagance, self-indulgence, and folly, the other. As a general thing, we reap that which we have sown. But where it is not so, where circumstances over which we have no control, come in the form of trials or joys, even these are greatly modified by the spirit in which they are received. Who has not seen poverty or sickness or bereavement borne so heroically and cheerfully that the afflicted one seemed rather an object of envy than of compassion? On the other hand, who has not seen one with every outward advantage that earth has to bestow, rendering himself and others miserable by fretful complaints of troubles too petty to deserve a moment's notice? The faithful endeavor to do right, and to bear quietly what must be borne, is of itself a fruitful source of happiness and serenity; while a murmuring and discontented spirit may poison the richest blessings and turn them into bitter evils.

No one should underrate the inevitable sorrows of life, nor deny to them the sympathy and loving aid which should ever be extended to them; but permanent misery cannot be regarded with very much respect. It certainly speaks of grave defects in character, of faults that need pruning away, of feeble qualities that need stimulating. Life is largely what we make it, and whatever may be its clouds and storms they will be chased away at length by the clear sunshine of a strong and noble character. "Fill thy heart with goodness, and thou wilt find the world is full of good."—*Philadelphia Ledger.*

THE PROGRESS OF KNOWLEDGE.

THE history of the ancient world is still being dug up. In Egypt and in Italy fresh stores are yearly being added to our information, and in Palestine the most remarkable results have been obtained from late excavations. At Pompeii recently, fresh efforts have been made to unearth the secrets of the past, and with extraordinary success. We learn that at the beginning of this month a wooden case was disentombed, containing a complete set of surgical instruments, many of which are similar to those used in the present day. Subseqnently, four beautiful silver urns of considerable height were found, together with four smaller cups, eight open vases, four dishes, ornamented with foliage and the figures of animals, and an exquisite statue of Jupiter seated upon a throne. The excavations, we are told, are being rapidly pushed forward, and any day may bring the rarest historic objects to the surface. Exploration amid the great places of the past is but at its beginning. We are inclined to dwell too much upon what has been accomplished, and to look forward too little. It is true that the Egyptian hieroglyphics have been deciphered, and that the Assyrian rolls can be read. This is a triumph which it has taken the intellect of centuries to accomplish. But there still remains a vast library of buried lore, and a great mine of antiquarian treasure to be recovered. It has been by many thought that the treasures of the Temple at Jerusalem may yet be recovered from the bed of the Tiber, where, as there is historic cause to believe, they lie. We do not know what secrets modern exploration yet will reveal. But we are aware that within the past century its prosecution has filled the museums of the modern world with specimens of ancient art, and with stones and papyri which have marvellously confirmed the truth of Biblical narrative, and have opened the eyes of many to the juster perception of amazing historical facts hitherto disregarded or altogether ignored. It is now beginning to be understood that the only authentic history of the world lies buried beneath the surface of the ground in many climes and lands. The ashes of Pompeii, the the sands of the Egyptian deserts, the waters of the Tiber and of the Dead Sea undoubtedly cover the *arcana* of ancient life, and it is likely that before our planet has many more times circled the sun, these will be in part revealed. The first page of nature's "infinite book of secrecy" has barely been turned. As the world ages its knowledge increases. If anyone takes the trouble to study the course of explorative revelation during the past century he will be amazed, and will be driven to wonder what the enterprise of the next fifty years will discover. By slow degrees we are recovering the ancient history of this planet of ours. The science of geology has penetrated into its inmost recesses, and has established the verity of the narrative in Genesis. We have now contemporary records of the kings of Israel and of their conquests as told in Scriptural history. But there still remain many gaps to be filled up. The spaces in the dissected map of the earth's history are, however, steadily growing fewer, and it may be that before many years the wonderful panorama will be completed. In these latter days men run to and fro, and knowledge is amazingly increased. The greatest science—and there is but one—of modern times is that represented by the research of explorers beneath the crust that civilisation has accumulated, and when it is penetrated to the uttermost depths, then only will men begin to know the things that have been, and that have already been recorded for their learning.—*Ex.*

Too late hours in bed present an index to character, and those who indulge in this slothful habit of wasting the most beautiful and inspiring part of the day, clearly demonstrate their own tendency to self-indulgence. It betokens a feeble, inert mind, lacking that superior vigor of will which enables the possessor to accomplish whatever his reason ordains.

WORK AND PLAY.

HOW GIRLS CAN LEARN TO BE HOUSEKEEPERS.

Begin with your own possessions. Reform your upper bureau drawer; relieve your closet pegs of their accumulation of garments out of use a month or two ago. Institute a clear and cheerful order, in the midst of which you can daily move; and learn to keep it so that it will be part of your toilet to dress your room and its arrangement while you dress yourself; leaving the draperies you take off as lightly and artistically hung, or as delicately folded and placed, as the skirts you loop carefully to wear, or the ribbon and lace you put with a soft neatness about your throat. Cherish your instincts of taste and fitness in every little thing that you have about you. This will not make you "fussy;" it is the other thing that does that—the not knowing, except by fidgety experiment, what is harmony and the intangible grace of relation.

Take upon yourself gradually—for the sake of getting them in hand in like manner, if for no other need—all the cares that belong to your own small territory of home. Get together things for use in those cares. Have your little washcloths and your sponges for bits of cleaning; your furniture brush, and your feather duster, and your light little broom, and your whisk and pan; your bottle of sweet oil and spirits of turpentine and piece of flannel, to preserve the polish, or restore the gloss, where dark wood grows dim or gets spotted. Find out, by following your surely growing sense of thoroughness and niceness, the best and readiest ways of keeping all fresh about you. Invent your own processes; they will come to you. When you have made yourself wholly mistress of what you can learn and do in your own apartment, so that it is easier and more natural for you to do it than to let it alone, then you have learned enough to keep a whole house, so far as its cleanly ordering is concerned.—*St. Nicholas.*

SOME FACTS ABOUT UTAH.

The population of our Territory in the year 1880 was given in the census report at 143,963, of whom 99,969 were native born. With the natural increase and the influx by immigration, the present population may be safely placed at 190,000.

The land area of the Territory is 84,970 square miles, its water area 2,780 miles. It stretches three hundred and twenty-five miles north and south, and three hundred miles east and west, and over 10,000,000 acres of the public domain therein have been surveyed. Wherever a stream of water flows down from the mountain heights settlements have been formed, which grow in numbers and wealth as larger areas are brought under cultivation through the increase of the water supply, the volume of which enlarges remarkably, and as various industries in addition to agriculture are established. There are at least 350,000 acres of land under fence, and the grain crop is not less than 3,000,000 bushels per annum. The foothills and benches afford ample grazing grounds for stock, herds of cattle and bands of horses fatten upon them for home use and extensive export, and sheep raising has assumed large proportions. Factories are established for the manufacture of yarn, cloth, blankets, shawls, etc., in various parts of the Territory, and over a million and a half pounds of wool is exported. All kinds of fruits grown in the States flourish in Utah, and are of superior quality, dried apricots, peaches, apples, plums, and small fruit being among her most profitable exports.

According to the census of 1880, Utah had 966 manufacturing establishments, employing over 3,221 persons, with invested capital to the amount of $2,839,463, producing goods

to the value of $4,217,434. These have materially increased during the past seven years, and it is safe to put the manufactures of Utah at $10,000,000 per annum. This is exclusive of smelting and reduction works. The principal manufactures are flour, meal, cheese, salt, molasses, leather, boots and shoes, harness, saddles, woolen goods, hosiery, lumber, sash, doors, mouldings, brick, lime, charcoal, machinery, furniture, paper, soap, glue, candles, earthenware, brooms, brushes, hats, basketware, candy, crackers, matches, etc. There are several founderies and machine shops, many saw mills, planing mills, etc.

The principal mineral products of Utah are gold, silver, lead, copper, iron, coal, sulphur, antimony, mica, rock salt, arsenic, alum, cinnabar, cobalt, bismuth, gypsum, marble, granite, sandstone, limestone, slate, ochres, mineral wax, kaolin, clays of various kinds, etc.

Since the opening of her mines Utah has produced over $80,000,000 in the "precious" metals. New mines are constantly being discovered and many of the old ones are both permanent and profitable.

Among the undeveloped resources of the Territory are the iron deposits, which exist in many localities, and are declared by noted experts to be unexcelled in intrinsic value by any in the world. The ores are magnetite and hematite, and yield from 50 to 65 per cent. of iron. and both in quality and quantity the deposits are remarkable. In close proximity are valuable and extensive deposits of coal, also of limestone, which will render the manufacture of iron easy and cheap, when larger capital imparts vitality to labor, and a solid political basis is laid to give stability to important enterprises. Coal fields of vast extent are being opened in other parts of the Territory. There is salt enough to pickle the world, sulphur enough to suffocate it, coal enough to cremate it. There is lead, iron, mica, antimony, and other minerals enough to supply the country for centuries, and the capabilities of this important section of the public domain are only just commencing to be understood.

There are 3,000 miles of common roadways in Utah; 1,143 miles of railroads, 2,747 miles of telegraph wires, about 1,000 miles of telephone wires, with over 750 instruments; the means of swift communication are rapidly increasing, and trade with surrounding States and Territories is promoted by the extension of railroads through their domain, or to the line of their borders.

The educational status of Utah is much higher than is generally supposed. Her ratio of illiteracy, according to the latest census, is much below the average of the nation, the per centage of children over ten years of age unable to read is 3.27, and to write 6.13; while the per centage of the whole country is 9.82 unable to read, and 12.44 unable to write. In this educational respect Utah is ahead of thirty-four States and Territories of the Union. A system of district schools, partly supported from the territorial treasury, has been established for many years, and is improving annually. Besides the district schools there are several high schools, a number of private academies, about sixty denominational schools supported by the different sects, and the University of Deseret, partly supported from the territorial treasury. All the principal religious bodies are represented, and have substantial church edifices.

Literature finds a wide field in Utah. The leading journals and the best magazines of the country are well patronized.

Utah is one of the most lightly taxed portions of this great country. The territorial and school taxes are together but six mills on the dollar; the maximum county tax allowed is only to the same amount; municipalities can at the utmost levy a tax of five mills for general purposes and five mills for road construction and repairs, and their charters restrict them from running into extensive debts. The taxable property is assessed at near $30,000,000, the mines and bullion being exempt. A high liquor license regulates the traffic in intoxicants in those localities where prohibition is not maintained, and this assists the public revenue, which is expended economically for the public benefit.—*Juvenile Instructor.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 24, 1887.

THE PHILOSOPHY OF PRAYER.

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PRAYER is the act of asking for anything we need with earnestness or zeal and is the result of faith. We believe that we will obtain what we need by the earnest asking, or we would not ask with any such feeling. If we were indifferent as to whether the request was granted or not, it could scarcely be called prayer, it would simply be asking; but when we ask very earnestly for something we deem of very great importance to us, something of great consequence and necessary to our happiness, it assumes the shape of a prayer.

Prayer in its highest sense is addressed to God, although it is frequently used with reference to man; but it is to the former we wish principally to refer, because of its vast importance.

There are many views with regard to addressing the "Majesty on high." Some have the idea that it is necessary for learned men to write forms of prayer upon any subject for which prayer should be made, and children are taught to repeat, parrot-like, certain forms of prayer, and are impressed that it is necessary when we address God to use a certain style of language suitable to the occasion, upon the same principle that we would address any earthly potentate suitable to the etiquette of his particular court. Then there are forms of prayer gotten up by learned divines, so-called, in the state religions of nations, and published and sold to be used by their devotees who learn them by heart or read them when engaged in religious worship either in the churches or at their homes, and the people are educated to believe this is the proper mode of worship, and that they are safe in adopting it and following the instructions of their priests or ministers who know all about it because of their superior education and attainments; and so the people have drifted from the principle of faith and the simple worship of God as taught by Jesus Christ and His apostles, to a form of religion, and the people draw near to God with their mouths, and with their lips do honor Him, but have removed their hearts far from Him because their fear toward Him is taught by the precept of men, and the knowledge of God has been lost to the world.

Under these circumstances it is very easy to understand that faith in God has been superseded by faith in man, and in the forms and dogmas of religion of man's creation, who naturally dread any revelation from God to expose how impotent to save are these man-made systems, and so warn their follow-

ers against anything savoring of new revelation, or of any means by which mankind can obtain any communication from Him whose servants they pretend to be.

With such an education it is difficult for the people to be made to understand that the object of prayer to God is to obtain those things that we need, and that so far as the language is concerned or the particular wording of prayer it is of small moment compared with the faith in which we ask. It is very evident that, to ask with any hope of success we must believe that He is, that He exists, and is a rewarder of those who diligently seek Him. This is an individual work. It cannot be done through any priest or teacher. Faith is a gift of God, and to obtain it we must appeal to Him. It is within the reach of all who desire it, but it can only be obtained from Him, and this is why we should pray. It is no use going to ask for any gift from anyone when it is out of their power to grant it. It would only be waste of time. Now the gifts and graces that combine to make us spiritually minded and prepare us to become everlasting, come from God. There is no other source from which we can obtain them, consequently it is no use trying. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of a turning," therefore we need not have any doubt on our minds that He will not hear and answer our prayers, or bestow upon us those essential gifts that are so requisite for our salvation, if we only ask in a proper manner.

It may be asked what is the meaning of asking in a proper manner. We reply: asking in faith, believing we shall receive; asking earnestly, having a desire in our hearts to obtain those choice graces of faith, hope and charity, without which no man shall be justified.

The Savior taught His disciples as follows:

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathens do: for they think that they shall be heard for their much speaking. Be ye not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father, which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen."

He did not say they were to use these exact words, but "after this manner" to ask such things as we needed in a humble spirit, in a plain common sense manner, for our Father knows what we need before we ask; but that is not to discourage us to ask, but rather to encourage us.

The Savior enjoined upon His disciples that they "ought always to pray, and not faint," illustrating it with the parable of the importunate widow and a judge which feared not God, neither regarded man; who through the widow's importunings to be avenged of her adversary, he avenged her, lest by her continual coming she would weary him.

"And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily."

These instructions, left on the pages of history, teach us in plain and simple language that as individuals we should seek by prayer unto the Lord ourselves, and are encouraged to importune. God is interested in us and in our welfare. In Him we have a heavenly Father who is always ready to hearken unto our petitions. But it seems so difficult for the present generation to break through their traditions and the power of priestcraft, to appeal unto God for light and truth themselves, and to supplicate for that choice knowledge that leads unto endless lives, because they have no faith. God is not "a God afar off," but He is very near to us. It is related of Jesus Christ, in the twelveth chapter of John, that He prayed—"Father glorify thy name," and the answer came directly by the voice of God saying—"I have both glorified it, and will glorify it again." It is a wrong idea that we cannot receive an immediate answer to our prayers when it is necessary. We remember the case of Hezekiah, who was "sick unto death," and Isaiah went to him and told him to put his house in order for he should die and not live. Then Hezekiah supplicated God to prolong his life, and the word of the Lord came to Isaiah to return to Hezekiah and tell him that He had heard his prayer and that He would add fifteen years unto his life.

It is strange that with the Bible in our hands we have so little faith in God. Surely, as the prophet Amos declared, there has been a famine for the word of God. No voice, no prophet, no vision, no bread of life, no inspiration of the Holy Spirit; darkness has covered the earth, and gross darkness the minds of the people, and faith in the living and only true God and in His Son Jesus Christ has been supplanted by the doctrines of men, and has become a thing of the past, something to be read about and wondered at or to be disbelieved.

But a better day is at hand. The true faith has been restored to the earth, and the children of God are again praying to the Father in the name of Jesus Christ for the graces of the Gospel, and for the fellowship of the Holy Ghost, in faith believing He will hear and answer their cry; and as they increase in confidence, realizing they have present needs as well as future ones, in child-like simplicity they are going to Him, and in the common language of their country asking the Father for such things as they need, and the testimony is again heard that God is no respecter of persons, but that He hears the cry of His children to-day and answers their prayers as directly as ever He did, and they testify to the fact that the channel of communication is again opened between the heavens and the earth.

Our prayers to God should be offered in all humility, in faith, with all earnestness through the honest desire we have for the blessings we ask. A form of prayer would necessarily be a cold address compared with the honest petition of an interested person who was desirous of receiving some gift of God he esteemed of great importance to himself, and who believed God would bestow it upon him. It would make all the difference because we are naturally more interested in ourselves, and when the inspiration of faith rests upon us we ask nothing doubting.

The Lord has given the Saints instructions concerning prayer in a special revelation on this subject, in the 65th section of the Doctrine and Covenants, and the fourth verse:

"Pray unto the Lord, call upon his holy name, make known his wonderful works among the people; call upon the Lord, that his knowledge may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth.

"Wherefore may the kingdom of God go forth, that the kingdom of heaven may come, that thou, O God, mayest be glorified in heaven so on earth, that thy enemies may be subdued; for thine is the honor, power and glory, for ever and ever. Amen."

Here is a prayer we all can offer; one we are all interested in, and should be sustained by the faith of the Saints. A part of the priests' duty is to "visit the house of each member, and exhort them to pray vocally and in secret." If there was no virtue in prayer, the Lord would never have given such instructions; but He has taught us to pray always that we enter not into temptation, that we may abide the day of His coming, whether in life or in death. (See last verse in section 61, Doc. & Cov.) From these quotations we learn the philosophy of prayer. It brings us nearer to God by communing with him—increases our faith, enlarges our hope, and in every way fits us more perfectly for to patiently endure the cross of Christ and the persecutions which naturally follow those who live godly in Christ Jesus.

As there are only nine more numbers of the STAR to be issued this year, we desire to remind subscribers that it will soon be time for them to advise us in regard to renewing their valued subscriptions. Unless orders are received to the contrary, the STAR will be sent to them for the year 1888. It is respectfully requested that all accounts be settled at, or before, the close of the current year, and patrons will greatly oblige by remitting, in advance, the amount of their respective subscriptions for the ensuing volume. The price, by mail, is 6s. 6d. for the year, or 5s. 5d. if mailed every alternate week.

The number of people in the British Mission who purchase the STAR has been greatly diminished in recent years in consequence of emigration. We trust, therefore, that our many friends in Utah and elsewhere, together with the Improvement Associations and others, who are interested in the Gospel work in these lands, will aid us to continue publishing by subscribing for the STAR. The price is very low, and we shall endeavor to do our best to make it worthy of the high reputation it has always had as an exponent of the truth and a harbinger of the millennial morn.

THE SIXTH COMPANY.—By cablegram from New York, we learn of the safe arrival of the company that sailed from Liverpool, in the S.S. *Nevada*, on the 8th inst., at New York, on Tuesday, the 18th, and left for Norfolk on the 19th, all well.

Who is the enemy of mankind? He who wishes to change truth for error and light for darkness; he who wishes to take peace from a family, city, state or nation, and give the sword in return. He is my enemy. He is your enemy. He is the enemy of mankind.—*Brigham Young.*

CORRESPONDENCE.

Dudley, Staffordshire, Oct. 14, 1887.
President Geo. Teasdale.

Dear Brother,—Having many times thought of writing to you, but hardly dared venture, thinking anything I might have to communicate would be only commonplace, and perhaps an apparent reiteration of what other Elders have presented.

To-day, however, I am exceedingly thankful for the education received in my youth in the elementary branches of an English education, and that being taught the art of reading I became conversant with and studied the Scriptures, for the purpose of arriving at a definite conclusion for myself in relation to the path which would surely lead to heaven. From almost infancy I prayed where no mortal eye could see nor ear hear, that God would give me the light of His Holy Spirit.

I was brought up to attend the Church of England, but as years increased my love for its doctrines decreased, despite my growing desire for salvation. Inconsistency after inconsistency in its teachings cast gloomy shadows about me, until I was forced to conclude that error was not saving in its nature. I would therefore seek saving truths elsewhere. The Scriptures were my guide.

Desiring to find a church whose doctrines were consonant with the letter of the inspired writings, I wandered Sabbath after Sabbath, year after year, into the Methodist, Baptist, Congregational, Unitarian, Dawsonite and other houses of worship, reaping no more satisfactory results, except to know I had honestly sought for light in each but found it not, at least not the degree I wanted.

These investigations only whetted my appetite for further research. Having reached an interest never before attained, my spirit seemed impelled onward in the good work.

I was twenty years of age when it occurred to me that all this time I had been examining the limbs of a tree, leaving as yet unexamined, hence undiscovered, the true nature of the great trunk that bore them, and from which they were severed to die or, taking root in the earth, sustain themselves.

Now, I said in my heart, 'Catholicism must be investigated, but how shall I best proceed? Despite my seemingly natural prejudice against the Roman Catholic Church, my eternal interests demand that I be strictly honest with myself and it. If I make enquiry of a lay member of said church, he may not rightly understand its doctrines, in consequence of which I may imbibe false ideas, and thereby draw erroneous conclusions. Should I study its writings only, that will scarcely be fair or fully satisfactory, so I concluded to go to a priest of that church and seek a faithful exposition of its principles. Gaining kindly consent, I resorted night after night to the priest's residence, and there was privately, patiently instructed in all the doctrines of said church, during which time, and for months, I also attended its divine services. This done, believing with my whole heart the Bible, I could not consistently accept all the doctrines advanced and rest my hopes of eternal life upon such a faith and practice. Having failed, increased anxiety pervaded my being, still beseeching our Father in heaven to show me where the true church was, promising Him to obey its precepts so long as I might live.

Shortly afterwards, strolling with my companions through the streets of Birmingham, my attention was arrested by a man's preaching out-door. I learned that he was a "Mormon" Elder, a local one. At the close of his meeting, he invited me to come and hear a lecture to be delivered that evening in Allison Street, on "the Apostasy of the Church." I did not definitely promise to go and hear it. Leaving the gentleman, I found that an "Anti-Mormon Lecture" was announced to be given also that evening, near to the house wherein I lived.

Which of these lectures will best answer my purpose? I asked. My

anxious, wavering spirit made no decisive reply. Again appealing to heaven in trusting simplicity, telling Father that if my mind continued disturbed, I would take it for granted most profit would result in attending the anti-"Mormon" meeting, if otherwise, the "Mormon" assembly.

My spirit became calm, yes, indescribably serene. My sacred agreement with God was kept. On that memorable night I was perfectly satisfied the primitive church had gone into apostacy, for which cause the resplendent light, together with the extraordinary powers and gifts of the true Apostolic Church were withdrawn from the earth to be restored in all their effulgence and efficacy "in the dispensation of the fulness of times," and that that prophecy was now fulfilled—that glorious era was at hand.

Most of the passages of Scripture presented to establish the truth of the apostacy were, I presume, as familiar to me as to the lecturer, yet never had I seen them in the same light. My heart rejoiced, giving praise to God for what I had heard and comprehended.

From this time I regularly attended Sunday and week-night meetings and schools of the Saints, at all of which my spirit drinking afresh at the fountain of eternal truth slaked its thirst; satiated every proper desire of my heart or longing for the "bread which comes down from heaven." Finally, I decided, whatever might be the cost, to render obedience to the requirements of the Gospel by which, as promised, I received a testimony of its truth, incontrovertible and everabiding, and to-day "have a hope which is as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil whither the forerunner is for us entered, even Jesus, made an High Priest forever after the order of Melchisedec."

Respectfully your brother in the Gospel.

JOSEPH ORTON.

THE POPULATION OF CHINA AND ITS MOVEMENTS.

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THE *North China Herald*, of Shanghai has lately published a series of articles on the population of China, based on recent official statistics. The latter consist of two official tables, one published by the Board of Revenue at Pekin, and another also Chinese, but first published in Russia. Both give the numbers arrived at by a recent census of the greater part of the Empire. Another table contains the numbers of the tax-paying population for each year from 1723 to 1734, and a fourth gives the population of China from 1821 to 1848. On the subject of Chinese census, the writer remarks that the returns have to be presented annually by the local magistrates. It is the duty of the village bailiff to report the population of his village every spring. If he cannot write himself he asks a villager who can do so to make out the list. The return is sometimes under the truth, through the desire felt by the fathers of grown-up sons to save them from conscription. Only persons at home are counted, but occasionally, when some visitor is expected, he is counted in, in order that suspicion may not fall on him as an unregistered person when he arrives. The reasons for understating the number of a household are, however, much stronger than those for overstating it, and are much more widely influential. The Board of Revenue figures for the year 1885 are as follows:—Province of Fengtien, population, 4,368,872; Jehol, 725,375; Shantung, 36,545,704; Shanse, 10,791-341; Honan, 22,117,036; Kiangsu, 21,259,989; Kiangsi, 24,541,406; Chekiang, 11,685,348; Hupeh, 33,000,492; Hunan, 21,005,171; Szechuen, 71,073-730; Kwangtung, 29,740,055; Shensi, 8,276,967; Kirin, 149,250; Fukien, 23,502,794—Total, 319,383,500. In this enumeration the population for Chili, Yunnan, Anhwei, Kwangsi, and Kweichow are not included, as the returns had not been received by the Board; but in 1879 the populatio..s

of these provinces were :—Yunnan, 11,721,576 ; Kweichow, 7,669,181 ; Chili, 17,937,000 ; Anhwei, 20,596,988; Kwangsi, 5,121,327—Total, 63,046,072. This gives a grand total of about 392 millions, excluding dependent countries, such as Tibet, Kashagaria, Ili-Kuldja, and Corea. In 1760 the Revenue returns gave the population at 197 millions, and in 1821, the first year of the reign of Tao-Kwang, it amounted to 355 millions, an annual increase of about 2½ millions a year—the same annual increase as that between 1820 and 1848. The causes of increase, says the Shanghai writer, are always at work. They are the thoroughness of agriculture, the fertility of the soil, the anxiety of parents to see their sons married by the time they are 18, the willingness of the women to be married about 17, the equality of the sons as heirs to property, the thrifty habits of the people and their adaptability to a variety of occuptions requiring skill and industry. The conclusion at which he arrives is that none of the provinces are populated up to the point at which the soil cannot maintain the inhabitants. When drought and war occur the people fly to the next province. The provinces take their turn in being thickly or thinly populated, and, with new aids against famines and civil wars, they might, it would seem, support 800 millions without much difficulty.

UTAH NEWS.

(Summarized from Territorial Papers.)

The Salt Lake Stake of Zion is to have a Circulating Library and Free Reading Room.

Calton, the slayer of M. Cullen, has been sentenced to be shot on Saturday, November 26th.

Utah County is about to build a County Jail. The contract was awarded to Mr. Samuel Liddiard, of Provo City.

There were three acquitals in last term of Judge Boreman's court for unlawful cohabitation, and all were Mormons. Wonderful !

Ed. Pitts, of the Sixth Ward, Salt Lake City, well known as the senior member of the firm of Pitts, Watson & Co., died at his residence on Wednesday, Sept. 28th, of liver and heart troubles.

In Salt Lake City scarlet fever is quite prevalent, especially among the children, and numerous cases of typhoid are also reported. One doctor alone reports fourteen cases of typhoid under his care.

In the Third District Court, Tuesday, Sept. 27th, on the motion of Frank Pierce, in behalf of the plaintiff, the two libel suits of Deputy Marshal Wm. Thompson, Jun., vs. The *Deseret News* Company were dismissed.

Nephi is making extensive arrangements for a supply of good, wholesome water, which it is proposed to convey in pipes from some springs in the canyon. The work will likely be done this fall. We wish our Nephi friends every success.

The Omaha Board of Trade has invited the Salt Lake Chamber of Commerce to send two delegates to Omaha to attend the opening exercises of the Board of Trade on October 13th. It is not yet decided whether the invitation will be accepted or not.

A little girl, 7 years old, daughter of John Ahlstrom, of Ephraim Sanpete

County, fell into the horse-power of a threshing machine while running, on Saturday, Sept. 1st. She had her left arm broken and her left thigh crushed. There are hopes for her recovery.

A correspondent, writing to the *Deseret News* from Pima, Arizona, states that abundant rains have recently visited that section. Feed on the range is consequently plentiful. Crops this season were good. Different kinds of fruits, including peaches, pears, apples and grapes, are being raised, and sweet potatoes were grown this year. There is plenty of land for settlers, with abundance of water obtainable by extending canals.

A shocking accident occurred at Pleasant Grove, on Saturday, Sept. 1st. Mrs. Louie Bezzant took half a wineglass-full of carbolic acid in mistake, and died within an hour after taking the fatal draught. Her husband, Mark Bezzant, who was in the canyon, just reached home to find his wife no more, and his three little ones motherless. She was not more than 30 years of age, a lady well respected by all.

At the special session of the Supreme Court of the Territory held in Salt Lake City, Saturday, Oct. 1st, at which all the judges were present, the cases of the United States *vs.* the Church of Jesus Christ of Latter-day Saints, and the United States *vs.* Perpetual Emigration Fund Company, *et al.* came up. A motion was made in both cases for a receiver to be appointed. The motion was to be heard on October 17th.

A correspondent writing to the *Deseret News* from Almy, Wyoming, Sept. 26th, says: "A very severe accident occurred here a few days ago to Henry Cummock, a young man who has been employed in No. 5 mine. The unfortunate man was, at the time the accident happened, digging coal, being seated upon a ladder. It appears that a 'cob' of coal became dislodged above, striking the ladder, and throwing the young man with great force to the ground, injuring his lower limbs and body so as to render them useless. It is feared that his spinal column is broken, as there is no feeling in his body and limbs below his waist. His case is very critical. Brother Cummock was a very useful man in the Almy Ward, and he has the sympathy of the whole community. —Another accident occurred to Joseph Brown of Almy, on Thursday, Sept 22nd. He was thrown from his wagon by a run-a-way team. His leg was caught in the wheel, and it was broken between the ancle and the knee."

Articles of agreement for the incorporation of the firm of Andrews & Co. at Nephi, have been filed with the county clerk. The parties of the incorporation are Charles Andrews, of Nephi, Juab County; Peter Graves, of Ephraim, Sanpete County; Joseph Christiansen, of Mayfield, Sanpet County, and James Yorgasen, of Fountain Green, Sanpete County. The principal place of business of this association shall be at Nephi and such other branch houses or places of business within the Territory of Utah as may be established by the association. The business of the firm shall be the buying and selling of wool, hides, pelts, furs, live stock, hay, grain and farm produce; also wagons and other vehicles, machinery and farming implements, and may also handle any of the said goods and chattels on commission. The time of duration of the association is ten years. The capital stock is placed at $55,000 divided